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and philosophy in the opening number of the new *Hibbert Journal* (October). He says: the concept that, in an infinite system, the part *can*, in infinities of the same Dignity, be equal to the whole, throws a wholly new light upon the possible relations of equality which, in a perfected state, might exist between what we now call an Individual or a Created Self, and God as the Absolute Self. Perhaps a being, who in one sense appeared infinitely *less* than God, or who at all events was but one of an infinite number of parts *within* the divine whole, might nevertheless justly count it not robbery to be equal to God, if only this partial being, by virtue of an immortal life, or of a perfected process of self-attainment, received, in the universe, somewhere an infinite expression. The possible value for theology of the concept of the "New Infinite" leads me to urge it upon the attention of students of deeper theological problems. I believe it to be demonstrable that the infinite is, in general, neither something indeterminate nor something definable only in negative terms, nor something incomprehensible. I believe it to be demonstrable that the real universe is an exactly determinate but actually infinite system, whose structure is that revealed to us in Self-Consciousness. And I believe that the newer researches regarding the infinite have set this truth in a new and welcome light.

The Controversy Between Science and Faith.

In the same journal Sir Oliver Lodge deals with the fundamental conflict between religion and science, which he thinks is still waging. It may be a question as to whether there is a God at all; or, the being of God admitted, as to his mode of action, his method of governing the world. To the religious thought the world is controlled by a living Person, accessible to prayer, influenced by love, able and willing to foresee, to intervene, to guide, and wistfully to lead without compulsion spirits in some sort akin to himself. To the scientific thought the world is a self-generated, self-controlling machine, complete and fully organized for movement; life and mind and consciousness have been attained by the play of natural forces acting upon the complexities of highly developed molecular aggregates—at first life-cells, ultimately brain-cells, and these not the organ or instrument, but the very reality and essence of life and of mind. Orthodox science at the present teaches that the cosmos is self-explanatory, self-contained, and self-maintaining. From everlasting to everlasting the material universe rolls on, evolving worlds and disintegrating them, evolving

vegetable beauty and destroying it, evolving intelligent animal life, developing that into a self-conscious human race, and then plunging it once more into annihilation.

If this is the creed of science, then we reply to Mr. Lodge that science has much to learn. We had supposed that progress was making toward a view of the world which removed this radical antagonism between science and faith; but Mr. Lodge evidently thinks that not much has been accomplished. Orthodox science is in his judgment materialistic, not theistic. Then here is a case where heresy is commendable, for it alone can lead to the union of physical with religious facts, to a theory of the universe which does justice to human achievements and human aspirations. Surely the gospel of Christ is better than the pessimism of materialistic science. Neither ought it to be permitted that the name of "science" should be the exclusive property of the materialistic school. There is a true science which is not in conflict with a true faith, and the number is happily growing of those who combine the scientific and the religious spirit.

The Old Testament and the Excavations.

Many replies have been made to Professor Friedrich Delitzsch's recent lecture, *Babel und Bibel*, which seemed to do injustice both to the trustworthiness of the Old Testament and to the religious supremacy and originality of the Hebrew people. Delitzsch challenged the Old Testament scholars of Germany to a full acceptance of the information and its consequences which came from modern oriental excavations concerning the influence of Babylonian history, literature, and ideas upon the Bible. Professor Karl Budde, of the University of Marburg, offers a defense of Old Testament scholarship in the *American Journal of Theology* for October, maintaining that the Hebrew nation had no such dependence upon Babylon for their ideas or for their literature as was alleged by the Berlin Assyriologist. Babylonian literature, he says, may swell up into infinity, but it will have nothing to equal our prophets, nor even the historical portions of our oldest sources. Grateful as we, the representatives of Old Testament science, are to the excavations for each new ray of light and for every enlargement of the scope of ancient history, we do not yet feel that the time has come to let our beautiful village be swallowed up over night, so to speak, by the metropolis of Babylon.